PULPIT AND FORUM

Learned Sayings from the Lips of Leading Preachers and Lecturers.

"SONGS IN THE NIGHT."

Mr. Beecher Tells How Hard It Is To Be Good.

FATHER M'NAMARA MADE A BISHOP.

PLYMOUTH CHURCH.

THE BROAD AND THE NARROW WAY-SERMON BY THE REV. HENRY WARD BEECHER.

The subject of the morning discourse at Plymouth Church yesterday was "The Broad and the Narrow Way;" but before beginning his sermon Mr. Beecher announced the presence among the congregation of the Brotherhood of Railroad Conductors. There is no class in the community, he said, to whom greater credit is due than to railroad conductors and engineers. It is safer, statistics show, to travel than stay at home. Such is the carefulness and fidelity of conductors and engineers that it is seldom an ac cident occurs. A woman may travel alone from the utmost bounds of Maine to the utmost bounds of Oregon not only with safety, but safe to be treated avelled more than he, and he could bear witness

The text was taken from Luke, xiii., 23-24-"Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate, for many, I say unto you, will seek to enter in and shall not be able." There is a figure here, the preacher said, which is not altother clear. In contemplating the strait gate ne is apt to take up the idea of a vast plain with difficult. This idea, Mr. Beecher thought, did not adequately explain the figure. It was derived from Above the ancient cities was the citadel— the acropolis, as in Athens, the path

the acropolis, as in Athens, the path to which was narrow and the approach difficult. In this was the true interpretation of the figure in the text to be found. In discussing the question of entering in at the strait gate, he said that in his younger days it was a problem eagerly argued whether it was possible, by any man's effort, to enter into the kingdom. It was this question which divided the Presbyterian Church. Siavery was the mallet, but this the wedge.

Is IT HARD TO ENTER HEAVES?

The difficulty of entering into the kingdom was illustrated by many examples. The futile efforts of some men to get into what is called "society" was one of the examples chosen by Mr. Beecher. A man may drive through the same streets with the hierati, and yet find it impossible to become one of them. Liars are excluded from the company of trutful men. Patriotism stands aloof from traitors. In going into society in order to understand something of its difficulties it was necessary to know what society meant. In the same way it was necessary to know something of the kingdom in order to appreciate the difficulties of those who strive to enter in at the strait gate. The kingdom of heaven means that which belongs to man's higher nature. In this respect the Christian teachings have anticipated the doctrine of evolution. Above the things which men have in common with the animal kingdom is the kingdom made up by the higher elements of these will be a strait gate. The kingdom is the kingdom it is not easy to enter! Is it? "Yes."

of the soul.

That kingdom it is not easy to enter! Is it? "Yes." Is it? "No." Is it? "Both." It is easier to live right than wrong. A man may live by the highest instincts of his nature more readily than by his lower animal functions. There are more hindrances to live according to the flesh than according to the spirit. But unfortunately men are educated into ways of living which contravene their higher instincts. Selfish ends by sinuous ways are part of nearly every one's training. ways of living which contravene their higher instincts. Selfish ends by sinuous ways are part of nearly every one's training. This evil training is intensified by the law of habit—becomes clinched into the very nature of the man. We think that our children are born in sin and that we must wait for their conversion, which is as if a nurseryman should let his trees grow to forty, fifty or sixty reet and then transplant them. We wait until our children grow up and then wait and watch and pray that the appirit of God may convert them. A man who has been brought up in a certain way cannot easily change afterward. A person accustomed to swearing may be restrained by the society of ladies, but he generally makes up for it afterward. It is impossible to learn to dance after sixty or to learn to play the piano or the organ after the muscles have become hardened.

hardened.
DIFFICULTIES IN THE WAY OF CONVENSION.
Conversion, Mr. Beecher said, only means that a man is convinced he has been wrong all his life and will try to do right. There is deficulty in the way of succeeding. All the thoroughfares of life have been established on the lower plane of morals. In order to enter into the kingdom of heaven it will be necessary to deny orrestyes at every stem. The necessary to deny overselves at every step. The social element is adverse. The business element is adverse. The political element is adverse. Broad is the way that leads to destruction. Men do not go to church; it is the women who go to church. It is the glory of Christianity to have gathered in the poor and needy. A man at the bottom of a well sees stars at midday which he could not see in the full glare of light. But it is not true that religion is for the poor and needy. Salvation is not a sneaking thing; it is full of glory.

BROOKLYN TABERNACLE.

LESSONS OF USEFULNESS-SERMON BY THE REV. T. DE WITT TALMAGE, D. D.

Dr. Talmage preached yesterday morning in the Brooklyn Tabernacle on the practical usefulness of different parts of the Church service, taking his text from Psalms, xx., 2:- "Send thee help from the Ask fifty different men what the ent answers. One man will say it is a convention of hypocrites, another that it is a place for gossip, where wolverine dispositions devour each other; another that it is an art gallery, where people go to admire the Dantesque in gloomy imagery. Whatever it is my text sets forth the idea that it ought to be a great, practical, omnipotent help. The entire service should give encouragement for the moil and struggle of everyday life. The Sabbath ought to be rnessed to the six days of the week, drawing them in the right direction. A business man sits down in church; he is headachey from the week's engage ments; he feels almost sorry that he did not stay at home with newspapers and slippers. That man wants to be cooled off.

The first help of the sanctuary ought to come from the music of the church. Music in church is rehearsal for music in heaven. Can it be that we expect to take part in the heavenly oratorio if we do not rehearse here. I am no worshipper of noise, but I do say that if all the people sang with hearty outgushing of soul our American churches would have tenfold power. Is it unfashionable to sing have tentoid power. Is it unfashionable to sing loudiy? Then away with the fashion. We must have only a few hymns. A new hymn every Sunday and the people will not sing it. If you cannot sing for yourself sing for others, and while you cheer them you will cheer yourself. The best way to secure your own happiness is to attempt to build the happiness of others. All the lesser sounds of the world are overpowered and drowned out by the mighty tongue of congregational singing.

MEDICINAL SELMONS.

happiness of others. All the lesser sounds of the world are overpowered and drowned out by the mighty tongue of cougregational singing.

MEDICHAL STREAMS.

Again, sands semantial streams and the streams of the serve mone sellivered. Out of athousand people there are just a thousand who want smypathetic help. Young people have as much of a struggle as the older, then the bard streams were more sellivered. Out of athousand people there are just a thousand who want smypathetic help. Young people have as much of a struggle as the older. Much of the work of the world has been done by the young. They will not go to church from a cold sense of duty, but give them sympathetic help and they will all come. So with those people further on in the journey, want done a strength of the people surface on medical jurisprudence. (Laughter.) All of a screen man, and the prescription. What we want in our sermons is more sympathy. The only compliment for a preacher that is word; anything is the utterance, "by that sermon I have been been seen and the companion of the prayers. The door of the infinite and sternal store home ewings on one illing—a golden lung—and pole in prayer? Shall you be chiefly critical of the rhetoric of the man, it is a mistake to suppose that there is any your chief anxiety be shout the story that comments are companion to the prayers. The door of the infinite and sternal store home ewings on one illing—a golden lung—and pole in prayer? Shall you be chiefly critical of the rhetoric of the man. Fig. 1. The cure of modern infidelity was the subject of the surface of the propose that they may see your good works and glorify you, faster plants. The our of the infinite and sternal store that they may see your good works and glorify you, faster before the man in the surface where the soult in the face, the policy in the service of the preacher said the surface of the preacher said the lumb, in the surface of the preacher said that the prayer. It is not to come open the prayer shall you be appropriate to a surface t

part of every service is the sermon. It is only main talking with man, while the prayer is man talking with God and the Scripture lesson is God talking with man. If we only know how to pray in church instead of finding it dull we would feel that the whole air was full of it dull we would feel that the whole air was full of divine and angelic appearances. Wings! wings! wings! The old kind of a church will not do now any more than a stage coach could take all the passengers from New York to Boston. Unless a church will adapt itself to the times it will become extinct. The people, reading all the week alert newspapers, will not have any patience with relig-ious humdrum. No new gospel, but the old gospel, driven home in a new way.

FIFTH AV. PRESBYTERIAN CHURCH. THE CONSEQUENCES OF KNOWING AND LOVING

CHRIST-SERMON BY REV. JOHN HALL. Rev. John Hall preached in the morning from the Gospel according to St. John, xiv., 23-"Jesus answered and said unto him, If a man love me he will keep my words; and my Father will love him, and we will come unto him and make our abode with him."
In the previous verse, said the preacher, Judas had not be able to manifest thyself to the world as thou hadst manifested 'thyself to us?' He could not understand a visible manifestation of God's glory to the disciples only-without this manifestation beworld. The answer presents to us the chain of links which binds us all to God. The first chain is contained in the words, "If a man love me." You cannot love any being without first knowing it. If I called upon you to love some man in Europe whose name you have never heard, you would laugh at me. Christ also must be known to be loved, and it is the supreme duty of the

known to be loved, and it is the supreme duty of the Christian ministry to make Christ known to men, for as soon as they know Him they must love Him.

KEEP THE WORD OF CHRIST.

The second link comes with the words:—"If a man love me he will keep my word." I have a time table for a railroad, but it is of no use unless I adhere to its provisions. As the divine revealer He has from the first been making God known to men. Among the Hebrews the Church was of a ritualistic tendency: the New Testament, however, taught the Gospel in a much more intelligent manner, and the truth and duty of religion became much more clearly manifest. The meaning of the Sermon on the Mount was thus, for instance, much more clearly expounded. The scribes and Pharisees had glossed over the Old Testament, which Jesus Christ had swept away by the New Testament. This word which He says we are to keep includes His entire revelation of the Father. It is a really comprehensible theory that this word is our basis for our entire conduct in life. When we are at school we do not learn how to figure up any sum in arithmetics, but we learn the principles which can guide us in all arithmetical problems throughout our lives. The question is continually raised how to keep people attracted to the Church of Christ. Some swaggest music, others eloquence, others freshness of attraction, but the real answer to the question is, "Make men love Christ!" That is the solution of the problem, and it is the solution of every great question of reform—of temperance reform, of civil reform, and of religious reform.

The third link is contained in the words, "And my father will love him." There would have been no great credit in recognizing the divine teacher if He had manifested Himself in worldly splendor; but to recognize Him in the lowly marty of the cross was mideed something which the Divine Father was sure to appreciate. There is a love which brings salvation through Christ—"My father will love him." And the next clause is in the words, "And we will come unto Him

AMERICAN UNION M. E. CHURCH. A COLORED CONGREGATION WORSHIPPING-

CHARACTERISTIC SERVICES AND ADDRESSES. The morning services at the American Union Methodist Episcopal Church (colored) in Fifteenth street, near Seventh avenue, were conducted by Descon John Johnson. The sermon was preached by Rev. Mr. Hill, who officiated in the absence of the pastor. Mr. Cook. The text was from St. Paul's Epistle to the Romans, v., 1-10, in which the doctrine of justification by faith is enunciated. Saul, said the prescher, was a great hero, and fought mightly against the Lord desidence in the fought pagainst the Lord desidence in the fought just as hard for the Lord, for the Lord does not look to a man's words but to his heart, and he was determined to save this man. As love journeyed along in his breast and the vision burst upon him he cried out, "Lord, Lord, what wouldst thou have me do?" This is the question we must all ask our salves. But you know, said the speaker, we must be justified by faith, as Paul was, If we are wanting in faith all the shouting and singing, all the music and the hallelujahs will not avail to save us. We cannot enter into the narrow gate which leads unto salvation unless we firmly believe, and the best way to convince our brothern of the faith that is m us is by our good works. "We must be justified, we must be justified, we must be justified," shouted the gentleman, and he conforced the urgency of the truth with the most vehement gesticulation, through which his articulation became abmewhat indistinct, but nevertheless roused Epistle to the Romans, v., 1-10, in which the doc-

forced the urgency of the truth with the most vehicement gesticulation, through which his articulation became somewhat indistinct, but nevertheless roused his congregation to a pitch of fervor which cannot be witnessed anywhere else than in a gathering of the emotional race which he addressed.

Deacon Miller next arose and said he could not suffer the occasion to pass without a few words. For four months he had been separated from the church and sojourning in the country. He had many trials and tribulations, but he found great comfort in recalling the lessons of the Gospel he had heard in his own church at home, and he found that faith did indeed justify him. As the Deacon progressed his animation and zeal outstripped even that of the preacher, and, becoming contagious, the worshippers again broke out into groans and ejaculations, and testified their sympathy with the Deacon's trials and their joy at his having passed the ordeal through the all conquering power of the faith. Then "Uncle John Johnson" was reminded of a meeting forty years ago, when saints and sinners gathered in the woods to repent and be saved. He had never felt the glorious power of the truth so deeply at any moment since as he did at that moment when Deacon Miller related his experience. The enthusiasm culminating at this point in fever heat found vent in the favorite hymn, "Gome to the Gospel Feast," which was sung with great vigor, when all departed apparently in a most religious and happy frame of mind.

ST. PATRICK'S CATHEDRAL. THE VALUE OF THE SOUL-SERMON BY THE REV. PATHER PARLEY.

A solemn high mass was celebrated at the Cathedral, His Eminence the Cardinal occupying the throne and being assisted by Vicar General Quinn and Rev. Father Farley. The celebrant of the mass was Rev. Father Donovan, the deacon, Rev. Father McQuirk; sub-deacon, Rev. Father Lavelle, and the master of ceremonies, Rev. Dr. McDonald. The altar of the Holy Family was beautifully decorated, as the Sunday was a day of special devotion in one of the societies attached to the church. The music selected by Mr. Pecher for the mass was as follows:—"Kyrle" and "Gioria," from mass No. 2, in E minor, by Niedermyer; "Credo," from Haydn's imperial mass; "Sanctus" and "Agnus Dei," from mass No. 2, in E minor, by Niedermyer; offertory, an "Avo Maria" for tonor voice and baritone obligate, by Wiegand. After the first gospel Rev. Father Farley sscended the pulpitand read the gospel of the Sunday, Matthew, xxii., 1-14, in which is marrated the parable of the marriage feast. He then delivered a lengthy discourse on the value of the soul. He spoke of the origin, the nature, the beauty of the soul, and exemplified its value by the fact that Christ came down from heaven and shed His blood on earth for its sake. In speaking of the origin of the soul he pointed out that when God was making man He said, "Let us make man," a different form of expression from that used in making all other things. He said, "Let there be light," and in the same form created all things except man. He used the words "Let us make" in creating the soul, as if the whole Trinity was taking part in the work. In speaking of the beauty of the soul was made to the image and likeness of God it was a reflection, however imperfect, of the uncreated beauty itself. If we could only see the soul of man, said the preacher, we should find it to be so beautiful that our first impulse would be to fall down and adore it. Finally, the redemption of man was dwelt upon by Father Farley at length in all its bearings on the destmy of the soul. master of ceremonies, Rev. Dr. McDonald. The altar of the Holy Family was beautifully decorated, as the

Relievers consist of two classes—those who profess to practise what they believe and those who believe but do not make such a profession. Let us inquire this morning the duty of the Church, of the unconverted believer and of the disbeliever, to cure inselity. The Church should be pronounced in her dectrinal belief that God is the creator and preserver of all things, the moral ruler of the universe, and the Heavenly Father in whom we may trust; that Christ was God, manifest in the flesh and the Saviour of the world; that the Holy Ghost is the representative of Christ and exerts a supernatural power upon the human heart; that man is a fallen being and his regeneration is a sublime fact; that there is a state of future rewards and punishments, and that the Bible is an inspired book.

In the expression of this faith there should be no equivocation. Only convictions generate convictions. The pews should watch the pulpit with eternal vigilance and the minister should be expelled who should express doubts as to the fundamental truths of Christianity. The great need of the Church to-day is an intelligent and coursgeous laity, competent to defend their faith and to give a reason for the hope that is within them. In their homes should be libraries stored with the weapons of defence and attack. They should nover allow their religion to be assailed without a burning reply. Their lives should be illuminated flustrations of the religion they profess. The great want of the Church to-day is not devotion, nor benevolence, but a holy life. They should give to the Bible two feet to go on errands of mercy, two hands to bestow eyes to take the gauge of poverty and two lips to there the truths of God. Each Christian should be a living, walking, loving Christ. The Church should enter the arena of science and sanctify education. Science must be pitted against science. The Christian scholar must measure arms with the infiel scholar, and meet philosophical inquiry on its own chosen ground. The Church should endow chairs of physical scie

FIFTH AVENUE BAPTIST CHURCH. SONGS IN THE NIGHT-SERMON BY REV. DR.

ngs in the Night" was the subject upon which Dr. Armitage preached, taking his text from Job xxxv., 10-"Where is God, my maker, who giveth songs in the night." The Scriptures frequently, said the Doctor, inculcate great truths in the forms of paradox. Jesus gives several notable cases of this sort, as "Happy they that mourn." The text is one of the words of Elihu, one of The text is one of the words of Elihu, one of Job's friends, and partakes of this character. He uttered complaints against God as if Jehovah were too high to notice either good or evil; whereas if he had called upon God in his darkness and gloom, his Maker would have filled his heart with songs. Night in the Scriptures is a symbolical term for adversity—a fitting season to represent mental and moral dreariness. But we often make our troubles more dreary than they really are by complaining of their severity and by attributing them to false causes. Songs in the night are equally symbolical of the restoration of hope and joy in times of sorrow. In the heathen temples the vestal virgins guarded the fires of the holy altars and passed away the night watches in sacred song. And is Jehovah, our Maker, less gracious to us than the deities of the heathen? Nay, he giveth songs in the night, and it is our own fault if we refuse to sing them. What sort of songs does our Maker give in the night? Night songs—those adapted to night's gloom. The night is characterized by fearful sounds wonderfully paralyzing in their outward expressions. But a song in the night is an inward expression put to vocsi utterance. All men love songs in the night for this reason—they betoken earnestness, often love and patriotism. Songs in the day time are exceeding sweet. Especially when they are poured forth from bodies of determined men, like Cromwell's army, or the old Weish legions thundering out their hallelujah chorus. The uncaged lark sings sweetly as she mounts to heaven in the flowing tide of day; but how much sweeter is the song of the nightingale in the hushed stillness of night. In the night most tougues feel like any thing but song; for its shades are subduing, if not depressing, and, with an eye to adversity, an old divine says that God's birds sing best in cages. Sometimes their lyre is so impussioned that it is called the daughter of the moment, the stirring and fiery child of the soul. Their dirge is a lament, an outburst of grief, Job's friends, and partakes of this character.

them.

Remember, then, that your Maker ordains the night in which you sing. There is no chance, no second cause about your troubles, and every night that He ordains is His minister of blessing to you.

of beer drinking in that place. "The Lord knows."

bath morning he would preach the funeral sermon of beer drinking in that place. "The Lord knows," he added, "it stinks enough of beer and tobacco now, but, thank God, it has fallen into the hands of a christian Chauch, and will henceforth be dedicated to God and His cause." An architect and mecha nics will be at work in a few days making the atterations. From the Vanderbit avenue side a strip of forty-six feet deep running the entire width of the building will be partitioned off and carpeted and used for a locture and Sauday school room. The remaining space, about one hundred and twenty-three feet square, will then constitute the main audience room with principal entrance on Clermont avenue. The dedication will take place about December 1.

Dr. Fulton preached in the morning on "The Forgiving Forgiven," basing his remarks on that petition in the Lord's Prayer found in Matt. vi., 12. Character, he said, is the basis of confidence with man or God. The unforgiving can't hope to be forgiven. Man owes all to God. And the sins of omission as well as commission all stand as debts against us until we forgive as we hope to be forgiven. But men are not conscious of their debts due to God. There are men who owe their fellow men and who will cross the street rather than meet the creditor unless they are able to pay him. Such men are honored. But the man who owes and does not acknowledge his debt or make an effort to pay it is despised. The story of a drunkard's wife who was seeking a divorce on the ground of cruelty was told. She went to her pastor for advice, and he asked her if she could take her husband to God in prayer and forgive him in her heart? She tried it and the result was his salvation.

UNION CONGREGATIONAL CHURCH. Rev. Joseph Wild preached in the Union Congregational Church in the evening, his subject being 'No God in the Constitution nor in Trade." His text will be found in Leviticus xix., 35, "Ye shall do no unrighteousness in judgment, in weight or in measure." At the outset the preacher said it was the will of Heaven that men should deal honestly one with another; that right, not might, should govern all human intercourse and trade. Christianity is both theoretical and practical, said the clergyman, "And," continued he, "I am interested in the practical rather than the theoretical." The Doctor went on then to consider which of the departments of on then to consider which of the departments of life was the best and most important in a practical senses—the family, the Church or commercial. He believed the commercial to be the first and most important. Men spond more time, exercise more thought, bestow more labor, and invest more capital in it than in any other. Here, then, is the grandest and best field for the preacher of Christianity. In this department we find the finest opportunity for the display of charity and virtue. But here had been a lamontable failure. The past few years have furnished appalling instances of where Christianity has been put to shame. Let us, therefore, said the speaker, look our religion in the face, and see where it will best suit. To the end that trade might be honestly conducted it would be necessary that Christians should have some standard that would be equal and fair to the poor and rich man. God provided such a standard of weights and measures for the Habrew nation.

This system that God provided is earth commensurate and man related. The inch and foot and yard a man has an idea of in the breadth of his thumb, his own feet and the length of his arm. The French infidel metrical system of 1792 is neither related to man, nature nor God. Through Thomas Jeffersen this country was led to adopt part of that French metrical system. French infidence also left its impress upon our constitution in the absence of the name of God. The metric system will always rob the poor man and enrich the rich.

Speaking of the absence of God's name in the constitution of the United States, the preacher said that this godless influence that was pressed upon our constitution of the United States, the preacher said that this godless influence that was pressed upon our constitution of the United States, the preacher said that this godless influence that was pressed upon our constitution of the United States, the preacher said that this godless influence that was pressed upon our constitution of the United States, the preacher said that this godless i life was the best and most important in a practical

the Baptist Sunday school teachers on behalf of the Southern freedmen and their offspring. Though not of the same color nor in slavery, he said, they have been lett a bitter heritage. He carnestly appealed to his hearers to help those engaged in the labor of Christian love and duty in the South, and they would appreciate the luxury of doing good "Bring the negro children to learn to love Jesus," said he. "Freedmen now before the law, make them freedmen of the Lord. Go on with the work. Don't stop until the capstone is placed upon it, and then you will take to your hearts the happy consolution of realizing the words, 'Well done, good and faithful servant. Thou hast been faithful in small things. I will make thee ruler over many."

"BISHOP" M'NAMARA'S ELEVATION.

A DAY OF JUBILEE IN THE IRISH CATHOLIC CHURCH-ADDRESS BY FATHER O'CONNOR-THE NEW BISHOP'S WAR ON THE ROMAN

The "Independent Catholic Church," founded by Father McNamara two years ago under the name of the "Church of Ireland," made a new departure yesterday. Clarendon Hall was selected as the scene of the elevation of Father McNamara to the rank of bishop. Services began at eleven o'clock. In order to anticipate any disturbance, Father McNamara dispensed with the services of a policeman and became the sentinel himselt at the main entrance, a wise precaution as was afterward proved. The services were conducted by the new convert, Father O'Connor, lately a Roman Catholic priest in the archdiocese of Cincinnati. He delivered a long discourse, setting forth his reasons for abandoning the Roman Catholic Church. He is of medium height, thirty-four years of age and was eight years in the ministry. Since he threw off the yoke of Rome last year he has cultivated a bushy, from Boston and offered his services as one of Father McNamara's coadjutors. There are now in this mission five priests who left the Roman Catholic Church—viz., Fathers McNamara, Quinn, Mullin, Wood and O'Connor. By the elevation of Father McNamara to the bishopric Father Quinn becomes viear general.

vicar general.

Soon after his opening remarks Father O'Connor was interrupted by a young man, to whom Father McNamars promptly ran up and said:—"Shut up, sir; this is our hall and we will not be interrupted by any Italian. No emissaries of the Pope must interfuge with us. This meeting is for the Irish, not for Italians." "I am no Italian," said the young man, "I am an Irishman."

"Proceed, Father," shouted Father McNamara, after the breeze had blown over. "One more Italian squeiched."

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Father O'Connor continued:—"Rome may how! and threaten; we may be waylaid, thrown from an elevated railway ear, or perhaps assassinated, but lot me tell yous right here—(shapping his breast)—I know no such word as fear." (Applause, in which Father McNamara clapped his hands vehemeatly.)

Father O'Connor proceeded to say that the world has not seen a movement like the present since the days of Luther. Not a day passes but some priest leaves the Church of Rome.

Here there was an exodus and Father McNamara beckoned to the preacher to cut his discourse short. He had scarcely taken his seat when an elderly gentleman, wearing spectacles, srose at one side of the roustrum and looked solemnly around once or twice. After settling forth in brief preamble style the fact of the establishment of the Independent Catholic Church, its rapid growth and the necessity for a more complete organization, he moved formally that the Church, comprising priests and people, proceed to elect a bishop. The question was put by Father O'Connor and carried. The old gentleman them moved that Father McNamara be appointed bishop, and this was also carried amid great applause, A committee was sent after the Bishop effect, who was standing in the vestibule. He was escorted to the platform and bowed meekly while Father O'Connor conveyed, in highly sulogistic terms, the news of his elevation. The Bishop replied at first with some emotion in accepting the great trust, and then haunched out into one of his wildest attacks on Rome in this fashion:—"I accept this because, in the first place, you my people, ask me and desire it—and the people are the Church. I would not accept it from my brother priests. In Bome the bishops are the Church. In the next place the title, bishop, is Scriptural, and we want nothing that is not Scriptural. We want no bishops. Away with their ordinations. I repudiate them and I trample on the tr

Praise God from whom all blessings flow.

At the conclusion of the doxology the new Bishop received many congratulations and the audience dispersed.

"HARMONIALISTS."

A NEW SCHEME FOR THE MORAL REGENERA-TION OF THE WORLD.

Still another scheme for the moral regeneration of man was floated in a hall on East Fourteenth street yesterday morning. The organization under whose auspices the new doxy was announced was called according to its circular, has but two objects-first. "the harmonization of the individual;" second "the harmonization of society." How these two objects are to be accomplished was not explained yesterday, though frequent allusions were made to a tir when, the speaker hoped, the matter would become

intelligible.

Mr. Andrew Jackson Davis, the president of the association, delivered the discourse at No. 11 East Fourteenth street, and during an hour or more talked of all things spiritual and physical within man's comprehension. In his method thoughts and ideas were not classed as the psychologists class them. He explained that ideas, as he understood the term, were scarce indeed. Often a century marks the space between ideas, and when the ideas did come they were expressed through some individual for the benefit of mankind. Thoughts, he said, were plenty, and were caused in no small measure by the introduction of new ideas. In instancing the coming of great ideas Mr. Davis spoke of Martin Luther, John Knox, Wilberforce, Calvin and Wesley and the various works they had performed. Through them, he claimed, the world had been enlightened and Instructed. When they gave expression to their great ideas they were not capable of measuring the force or influence of them. They were more vehicles for transmission of ideas of truths that are eternal. A strange instance of forgetfulness in the significance of terms was given during the discourse. Mr. Davis stated when he began that when he used the word "idea" he did not mean it in its popular and often employed significance, but in its wider, grander meaning; yet when off his guard he made the simple statement "every hen will cackle," and then announced that "this idea is a very old one." He was careful to state that, as a Harmonialist, he had no sectarian views. He believed in Wesley and in Luther and in Knox, in Mrs. Van Cott and Mr. Frothingham and vice versa. He selected bits and scraps from all the creeds, and they all comported well with his conscience as a Harmonialist. Mr. Andrew Jackson Davis, the president of the

The Society for Ethical Culture have left Standard Hall and taken up their abode at Chickering Hall. Yesterday Professor Felix Adler inaugurated the cason with a lecture. A large audience attended. season with a lecture. A large audience attended. Professor Adler said:—We have come nearer the heart of the city. In a higher than a merely local sense do we wish to come near to the heart of this great metropolis. With the breaking up of the creeds rath in any high sentiment has been weakened. Let others do what they can in their sphere. We desire at all events to strengthen the understructure of morality, to awaken a new and more strenuous enthusiasm for the good. A capital charge commonly brought against liberalism is, that it lacks religious spirit. But indeed we claim to be the true religionists. If there is any one motive which underlies all our efforts it is to revivity religion, to purify it, and thus strengthen its hold on the human heart. But a distinction must be drawn between the spirit and the form of religion. Some say the spirit, that is the essence of religion, is the belief in Christ, others the dogma of the Trinity, others the authority of the Bible. But all these definitions are too narrow, they include at most Judaism and Christianity, they do not cover the great religious systems of the world outside of these two. Religion springs from the relation between the imperfect and the perfect. Religion means the rising of the soul from the aspect of its own imperfections to the ideal of perfection. The spirit of religion stands for the profoundest fact of human nature, the striving after perfection. Professor Adler said:-We have come nearer the

A BOWLDER ON THE TRACK.

A desperate attempt was made on Saturday night to wrock a train on the Staten Island Railway. As the mail train, which left Vanderbilt's Landing at the mail train, which left vanderbit's Landing at eight o'clock, approached the Clifton cut the en-gineer noticed an obstruction on the track in the cut. He at once whistled down brakes, but before the train could be stopped the engine struck the ob-ject, which proved to be a large rock. The engine did not leave the track, but the cow catcher and ash-pan were smashed. It must have taken the united strength of three men to roll the rock on the track. The train was delayed about half an hour. "COMMON SENSE."

A REMARKABLE DISCOURSE ON SPIRITUALISM BY A "WONDERFUL TEST MEDIUM." Mr. E. V. Wilson, "the seer and test medium, whose wonderful tests of spirit life have given such

great satisfaction," held forth yesterday morning at Republican Hall, No. 55 West Thirty-third street, before an audience of less than a hundred, men and women, believers and non-believers in his doctrine. "The wonderful tests" concluded the "entertrine. "The wonder at tests concluded the call a tainbent," as Mr. Wilson was pleased to call a very long discourse, the subject of which was announced to be "Common Sense." The whole idea of Spiritualism, he said, is a moral one and, announced to be "Common Sense." The whole idea of Spiritualism, he said, is a moral one and, therefore, it is common sense. Morality is progress, and where the former is you will find the latter. Ignorance is associated with immorality. Common sense would teach us to be happy and enjoy ourselves, and live a moral life. The speaker indicated the idea of eternal punishment as opposed to God and common sense. Beyond this it was impossible for the reporter, who followed Mr. Wilson closely, to get any clear conception of what he was "driving at." He said something about matter giving place to space and space to matter, and added that it was right here that Christians showed a want of common sense. It was because the masses couldn't understand it, he said—and nobody in the audience seemed to understand it either. After some telling but incomprehensible references to transcendentalism and the mundane sphere (which startied some of his hearers), Mr. Wilson cited the case of a young lady who died suddenly while at a ball, in the misst of pleasure and enjoyment, and who, according to Christianity, was banished from God forever. There was no common sense in such a belief; it was lounded on a hypocritical hypothesis. It was also a matter of eternal salvation or damnation with Christians whether a man was thrown heels or head first into the water or sprinkled with it in baptism. In place of baptism Mr. Wilson recommended a bath. People who came to consult him knew very little about Spiritualism. The spirit has his medium's interest at heart, he added, and the reporter wondered if the man at the door who charged tea cents a head for admittance was a materialized spirit. To conclude the entertainment Mr. Wilson pointed out an old lady who sat prominently in the front of the hall and took her for a test of his powers. He then told her when her mind first opened to the light of Spiritualism and of the time when she changed her views concerning the future state. He asked her if what he had said was not true, and she repled in a

A LADY SPIRITUALIST SOLVES SOME KNOTTY PROBLEMS IN PHILOSOPHY.

Mrs. Nellie Brigham addressed quite a large meet-ing in Trenor's Hall, Broadway, yesterday morning, on Spiritualistic subjects. Among the questions handed in by persons in the audience for extem-

"Can a spirit control and give a lecture, or com munication, through two or more mediums at the same time; and if so, how is it done?"

"Do you claim that Spiritualists, as a class, are morally better than church going people? Won't they cheat just as soon? Don't they learn Spiritual-

they cheat just as soon? Don't they learn Spiritualism in the same corrupt way that others learn religion, according to the weak understanding, to see or receive any philosophy?"

"is the existence of evil real or apparent? That is, are the sin and suffering which exist in this world really or only apparently evil? If really evil, reconcile their existence with the goodness of God; if only apparently evil, explain how."

The fair speaker said in substance:—Do not suppose that we Spiritualists have such unlimited egotism as to believe ourselves able to answer anything. Our aim and object is to give truth and ideas, to induce men to think and accept that which is reasonable and reject that which is unreasonable. Some Spiritualists hink that the spirit, in giving communications, is in direct contact with the medium. This is not so. In ordinary communications the spirit may be far off. The room of meeting is now filled with spirits; they permeate all space, and like the sun, which is felt by us, may be millions of miles away. A controlling spirit may look down to those with whom it would speak, but the great gulf between earth and spirit land divides them. Thus, the same spirit can, at the same time, influence two mediums far apart from each other. But do not think that when the communication is received the white robes of the spirit are trailing in the mud by the medium. The spirit is with the medium only as the rays of the sun, or the influence of love, or the power of peace.

A man claiming to be a Spiritualist is one profess-

eace.

A man claiming to be a Spiritualist is one profes ing to believe in communications from the spirit land; but as one cannot distinguish persons of different religious denominations in the streets, neither can any one tell at sight those who are good from those who are bad Spiritualists.

The remaining questions were answered by the species in an analogous manner.

FOES OF DRINK.

INTERESTING EXERCISES OF THE CENTRAL TEM-PERANCE UNION IN THE HEDDING METHO-

and practical temp held vesterday afternoon in the Hedding Methodist Episcopal Church, in East Seventeenth street. It was the third of the series held by the Central Tem-perance Union. President Gibbs conducted the excises, which were enlivened by singing and made deeply interesting by the solemn manner adopted in taking the pledge. Mr. Daniel O'Neil, of New Orleans, was the first speaker, and his remarks, interspersed with anecdote and metaphor, went to show the effect of parental example, whether for good or evil. The Rev. John Parker, or Williamsburg, sang very pathetically the temperance piece, "Where is My Boy To-Night?" and taking that for his text delivered a forcible address on the great foes to temperance—avarice and appetite. I met one of the largest liquor deslers in New York the other day, and was introduced to him, the speaker said. He at that moment was talking of his success in business. He had been in the trade seventeen years and was so successful that he was going to open a new place, which would be his fourth. Looking him straight in the eye I said:—"I can understand a liquor dealer being successful and feeling ashamed of his business; but that he should boast of it is beyond my comprehension! Are you aware how much miscry your success has caused? how many families have gone half starved for want of the money that has made your success? how many souls have gone to hell through your run stores in the seventeen years you have been in business?" My questions troubled him, as I could see by the pallor of his countenance; but without waiting for answer I turned on my heel and left him. I could nover shake hands with a runnseller.

The rum traffic has the strength of legal protection, and, to their shame be it said, only tens of the hundreds of Christian ministers and priests are enrolled on the side of temperance. The cause of runn. The meeting was brought to a close by an address from Mr. Charles Hills, who pronounced as a base falsehood the statements that either he, John N. Stearns or John B. Gough had since their reformation partaken of any intoxicating beverages. Three young men took the pledge. deeply interesting by the solemn manner adopted in

AMERICAN TEMPERANCE UNION.

An audience which about half filled Haverly's Theatre attended the American Temperance Union services held there yesterday afternoon. Rev. George H. Corey, president of the Union, introduced Re-George E. Strobridge, pastor of the Eighteenth Street Methodist Church. In the course of his remarks Mr. Strobridge, said that the cause of temperance was never so strong as now. The Church that is not in sympathy with the cause is behind the times. The time is coming when no man can call himself a Christian unless he is also a temperance man. The churches often serve as a cloak for infidelity, for intemperance breeds infidelity. It is written, "Now, if a man will drink he can only be a comfortable drunkard can enter the kingdom of heaven." Now, if a man will drink he can only be a comfortable drunkard by being a comfortable infidel. In this city the sin of intemperance has grown to frightful proportions; but the time must soon come when the law authorizing the liquor traffic shall be stricken from the statute books. Of course sin will not have disappeared from the earth: but when we destroy intemperance the Devil comes to the fight hobbling on a cork leg and carrying his arm in a sling.

Remarks were also made by J. C. Taylor, of Cincinnati, and Colonel Babcock, of St. Louis. George E. Strobridge, paster of the Eighteenth

COOPER UNION SERVICES.

The gospel temperance services at the Cooper Union, under the leadership of Mr. C. W. Sawyer, were more than usually well attended last night. The singing by a choir of 100 voices was led by Mr. Thatcher and the hymns were chiefly those of Moody Thatcher and the hymns were chiefly those of Moody and Sankey. Mr. Thurlow Weed occupied a retired seat on the stage. The Scripture reading was that relating to the cure of Naaman from leprosy by washing seven times in the Jordan, and Mr. Sawyer drow from it the lesson that any drinking man or any one troubled with the leprosy of sin had only to bathe himself in the spiritual Jordan to be cleaned. This story, Mr. Sawyer said, contained the Gospel in its entirety. There was only one power that could cure—God himself. There was only one thing worse than leprosy, and that was drunkenness. With the Eastern leprosy one might reach God, but with the leprosy of drunkenness he could never enter the kingdom of heaven. A great many people thought they could buy their way into heaven; but God did not care for money. Naaman took with

him a lot of cash, thinking he might find Elijat short of funds and thus get him to operate the care. The speaker had been in many barrooms, and it seemed as if all the devils were dragging him down to the depths of hell. Out of the depths he cried and God saved him.

A DEADLY BLOW.

MR. JOHN H. WALTHALL, A WEALTHY PATER-SON MERCHANT, ATTACKS AN OLD MAN IN

Philetus Conkling, a man nearly seventy years of age, was driving through Union street, Paterson, N. J., on Saturday night with a cord of wood, when he noticed a child about four years of age playing in the middle of the street. He called to it to get out of the way, but the little one paid no attention to him. Exasperated at this Conkling struck the child with his whip. Mr. John H. Walthall, the little one's him. Exasperated at this Conkling struck the child with his whip. Mr. John H. Walthall, the little one's father, witnessing the occurrence from the window of his residence, ren out and expostulated with Conkling. Hard words ensued and Walthall, who was beside himself with rage at the injury his child had received, seized a piece of cordwood from the wagon and brought it down with terrible force on the old man, Conkling. The blow struck the latter on the left side. He swayed heavily, but regained his equilibrium and shouted to the horses to go on. He arrived safely at his residence, No. 76 Market strest, not two blocks from the scene of the occurrence, but could hardly get out of the wagon. He was assisted into the house and City Physician Myers summoned. An examination of the extent of the injuries showed that one of the ribs had been broken of completely and two others fractured. Yesterday the suffering man continued failing fast, and the physicians in attendance say that in a young man the chances of recovery would be better, but under the present circumstances they believe that inflammation will set in in a day or two, if the patient does not die of pysemia, or blood poisoning, before.

Mr. Walthall, the assailant, has been arrested, He is prominently connected with the silk interest in Paterson, is a man of wealth and respectability, a prominent democratic politician of the Firth ward, and spoken of as a candidate for member of Assembly from the First district of Passaic county. He is detained by warrant of Recorder Warren, who refused all offers of bail after taking what he believed to be the dying deposition of Conkling.

STRANGE INCENDIARISM

The pretty little village of Auvers, in the Canton of Pontoise, situated only a short distance from Paris and containing some fifteen hundred inhab itants, is just now-says the Paris correspondent of the Daily Telegraph, writing on the 29th ult.—possessed by a veritable panic. Every day a new fire breaks out, kindled by ult.—possessed by a veritable panic. Every day a new fire breaks out, kindled by some mysterious hand, and upward of forty houses have already failen a prey to the flames. No sooner is one fire extinguished than the bells peal again, and the services of the possyiers are required in another quarter. Do what they will the authorities are unable to quell this scourge or to detect the culprit. An invisible hand has traced on the wall of a house the terrible words, "Not a roof will remain standing in Auvers," and certainly the writer bids fair to keep his promise. Suspicion has, however, failen upon an individual, a native of the country, who ten years ago was condemned for incendiarism, and afterward sent to Marseilles, which he has lately quitted without permission. This man was seen in the neighborhood a few days before the first fire broke out. Diligent search has been made after him, but he cannot be found. The most extraordinary part of the affair is that, although Auvers is crammed with gendarmes, the fires continue as before, and yesterday one began just as a patrol was passing down the very street in which the house was situated. A girl, however, named Clémence, was seen running out of the garden door and stopped. She is sixteen years of age, and very pretty. Clémence was unable to explain to the Juge d'Instruction why she was there, so she was immediately transported to Pontoise Prison. It is thought that she is in a position to make important revelations. Curious to relate, the father of Clémence, seized with a sudden fury, made a dash at the Judge d'Instruction why she was there, so she was immediately transported to Pontoise Prison. It is thought that she is in a position to make important revelations. Curious to relate, the father of Clémence, seized with a sudden fury, made a dash at the Judge d'Instruction with a knife, and, had the latter not skilfuily parried the blow, he would have been killed. The mother, in a fit of distraction, fell fainting to the ground, and was only revived after an hour ha

TOO LATE FOR REFORM.

"He was no poy vot you could drust," said Fredrested at his instance yesterday for rifling the pa-ternal till. The prisoner was about three feet high, ternal till. The prisoner was about three feet high, and while he occupied the stand the tears streamed down his checks and he kept sucking both thumbs in a way that was essentially lugubrious.

"No," repeated the complannant, as if to clinch the matter, "I know dat poy vell. You don't can drust him."

"Well," said the Yorkvillo Police Court magistrate, "what shall I do with him—send him to jail?"

"Dot's not vord de vile."

"Well, to an institution, then ?"

"Oh, dot's no goot, eeder."

"But I must do one or the other. I thought you came here to have us reform him?"

"Reforrum! Yish. But yot's der use? Der money is spend already."

COURT CALENDARS-THIS DAY.

rett.—Court opens at half-past ten A. M.—Calendas called at twelve M.—Nos. 165, 299, 21, 27, 44, 53, 70, 73, 84, 95, 97, 100, 101, 107, 110, 111, 133, 145, 172, 176, 179,

called at twolve M.—Nos. 165, 299, 21, 27, 44, 53, 70, 73, 84, 95, 97, 100, 101, 107, 110, 111, 133, 145, 172, 176, 179, 194, 197, 202, 219, 221, 225, 227, 228, 231, 232, 233, 234, 244, 251, 253, 258, 259, 261, 262, 265, 267, 279, 282, 293, 301, 303, 304, 305, 306, 307, 308, 309, 310, 311, 315, 316, 317, 319, 329, 321, 322.

SUPHEME COUNT—GENERAL TRIM—Held by Presiding Justice Davis and Judges Brady and Ingalls.—Court opens at half-past ten A. M.—Nos. 222, 227, 229, 230, 235, 236, 237, 239, 155, 168, 175, 220, 240, 241, 243, 245, 246, 247, 249, 259, 251, 252, 253, 254, 255.

SUPHEME COURT—SPECLAL TRIM—Held by Judge Van Vorst.—Court opens at half-past ten A. M.—Demurrers—Nos. 1, 13, 14, 15, 17, 24, 26, 28, Law and fact—Nos. 196, 90, 238, 239, 241, 248, 249, 257, 270, 208, 273, 231, 87, 165, 166, 178, 70, 138, 139, 140, 157, 234, 4.

SUPHEME COURT—CIRCUIT—Part 1—Held by Judge Donohue.—Court opens at half-past ten A. M.—Nos. 1072, 1619, 1527, 219%, 1738, 1224, 661, 1063, 1064, 902, 903, 1025, 1284, 948, 1058, 1726, 1831, 1332, 259, 95, 1725, 1030, 1079, 1132, 1209, 1210, 1211, 1212, 1213, 1214, 1215, 1216, 1217, 1218, 1219, 1220, 1221, 1222, 1223, 1224, 1226, 1227, 1228, 1229, 1230, 1231, 1232, 1233, 1244, 1245, 1250, 2414, 1245, 1250, 2414, 1245, 1250, 1241, 1242, 1243, 173, 1420, 447, 1029, 894, 873, 902, 911, 666, 1027, 1099, 1133, 134, 1235, 1236, 1237, 1238, 1239, Part 3—Held by Judge Van Brunt.—Court opens at half-past ten A. M.—Nos. 2137, 1764, 818, 872, 934, 1509, 749, 1266, 1240, 1241, 1242, 1245, 1256, 1261, 1262, 1263, 1264, 1255, 1256, 1267, 1288, 1289, 1290, 1201, 1241, 1242, 1248, 1250, 1261, 1262, 1263, 1264, 1255, 1266, 1267, 1268, 1269, 1270, 1271, 1272, 1273, 1274, 1276, 1276, 1277, 1288, 1239, 1270, 1271, 1272, 1273, 1274, 1276, 1276, 1277, 1288, 1239, 1270, 1271, 1272, 1273, 1274, 1276, 1276, 1277, 1278, 1269, 1279, 1270, 1271, 1272, 1273, 1274, 1276, 1277, 1277, 1278, 1269, 1270, 1271, 1272, 1279, 1280, 1281, 1280, 1287, 1286, 1267, 1268, 1269, 1270, 1280, 1270, 1270, 1271, 1272, 1279, 1280, 1

SUPERIOR COURT—GENERAL TERM.—Adjourned sine SUPERIOR COURT—SPECIAL TERM—Held by Judge Freedman.—Court opens at ten A. M.—Calendar called at eleven A. M.—Nos. 75, 91, 55, 73, 77, 78, 79, 80, 88, 6, 8, 9, 51, 54, 60, 63, 65, 71, 85, 87, 97. SUPERIOR COURT—THAL TERM—Part 1—Held by Judge Sedgwick.—Court opens at eleven A. M.—Nos. 281, 398, 604, 368, 221, 468, 92, 536, 544, 529, 581, 398, 604, 368, 221, 468, 92, 536, 544, 529, 681, 528, 567, 766, 1031, 362, 268, 344, 593, 395, 399, 405, 407, 277, 469, 484, 266, 532, 533, 543, Part 2—Held by Judge Speir.—Court opens at eleven A. M.—Mos. 672, 298, 345, 111, 367, 461, 453, 454, 331, 513, 524, 522, 548, 457, 548, 561, 533, 565, 580, 586, 589, 581, 522, 548, 551, 246, 179, 329, 449, 528, Part 3—Held by Chief Justice Curtis.—Court opens at eleven A. M.—Case on—296, Furniss vs. The Mutual Life Insurance Company. No day calendar.

COMMON PLEAS—GENERAL TERM.—Adjourned rime dife. SUPERIOR COURT-SPECIAL TERM-Held by Judge

COMMON PLEAS—GENERAL TERM.—Adjourned size die. COMMON PLEAS—SPECIAL TERM.—Held by Judge Beach.—Court opens at eleven A. M.—Nos. 1, 2, 6, 8, 10, 12, 14, 18. COMMON PLEAS—EQUITY TERM.—Held by Judge J. F. Daly.—Court opens at eleven A. M.—Nos. 3, 5, 10,

Beach.—Court opens at eleven A. M.—Nos. 1, 2, 6, 8, 10, 12, 14, 18.

COMMON FLEAS—EQUITY TERM—Held by Judge J. F. Daly.—Court opens at eleven A. M.—Nos. 3, 5, 10, 12, 28.

COMMON FLEAS—TRIAL TERM—Part 1—Held by Chief Justice C. P. Daly.—Court opens at eleven A. M.—Nos. 2148, 2223, 1302, 1658, 1744, 880, 1251, 500, 559, 1069, 1070, 1071, 1077, 1082, 1085. Part 2—Held by Judge Larremore.—Court opens at eleven A. M. Nos. 1092, 1086, 1105, 1010, 1115, 1117, 1118, 1119, 1121, 1122, 841, 1033, 873, 2241, 2181, 1061, 1062, 1067, 1061, 1080, 246, 1104.

Mariner Court—Trial Term—Part 1—Held by Judge Goopp.—Court opens at ten A. M.—Nos. 1057, 267, 442. Part 2—Held by Judge Simnott.—Court opens at ten A. M.—Nos. 4557, 101, 194, 217, 114, 3287, 3669, 3521, 216, 3497, 134, 221, 222, 2970, 843. Part 3—Held by Judge Sheridan.—Court opens at ten A. M.—Nos. 4557, 101, 194, 217, 114, 3287, 3669, 3521, 216, 3497, 134, 221, 222, 2970, 843. Part 3—Held by Judge Sheridan.—Court opens at ten A. M.—Nos. 1056, 266, 263, 25, 163, 172, 182, 3343, 3258, 183.

COURT OF GREAL SESSION—Part 1—Held by Judge Cowing.—The Poople vs. Joseph Conroy; Charles Rafferty and J. J. Jordan, homicide continued); Same vs. Froderick Lindley, felonious assault and battery; Same vs. Robert Houck, robbery; Same vs. Robecca Kelly, misdemeanor. Part 2—Held by Judge Gildersleeve.—The People vs. Mayer Meyorafield, robbery; Same vs. Samuel J. Johnston, felonious assault and battery; Same vs. Robes Unglary; Same vs. William Donnelly, grand larceny; Same vs. William Elliott, larceny from the person; Same vs. August Schneider, receiving stolen goods; Same vs. William Elliott, larceny from the person; Same vs. August Schneider, Larceny from the person; Same vs. Thomas Chukhank, assault and battery; Same vs. Thomas Clark, burglary; Same vs. Thomas Chukhank, assault and battery; Same vs. Thomas Clark, burglary; Same vs. Thomas Chukhank, assault and battery; Same vs. Thomas Chukhank, assault and battery; Same vs. Holdiger vs. Bark Sudon; v. Fry vs. — Heilner and others; H.